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THE PHARISEE.

MANY of our young readers have doubtless met with just such individuals as the one who is dropping a coin in the urn, so strikingly portrayed in our engraving by the artist. Such persons have so exalted an opinion of

themselves, and carry with them such an air of importance as to cause those with whom they come in contact to smile at their vanity and to dislike their society.

Pharisees are most likely just as numerous, hypocritical



and unrighteous now as they were in the days of our Savior, and His words of rebuke to those deceitful men could very appropriately be applied to the same classes of individuals in our day. Jesus Christ, although a personage who was full of charity and love for mankind, could not bear with those who loved "the uppermost rooms at feasts, and the chief seats in the synagogues;" whose religion consisted in doing acts which would please the populace and gain their applause. He denounced them before His apostles and the multitude who came to listen to His teachings. Not that He was either unjust or uncharitable towards them, for long-suffering and forbearance were some of His most prominent characteristics; but when they refused to repent of their sins, and continually sought for opportunities to injure and destroy the Son of God, His righteous indignation was aroused, and He gave vent to His feelings in strong and cutting language.

How many there are at the present time both in and outside of this Territory who profess to be true followers and faithful teachers of their Lord and Master, and yet are full of hypocrisy! Who "build the tombs of the prophets, and garnish the sepulchres of the righteous."

"And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets."

Jesus said, "Wherefore ye be witnesses unto yourselves, that ye are the children of them which killeth the prophets." Among this class of people Satan finds his most ready, active and persistent emissaries—those who are devoid of every spark of God's Spirit, weak, vile, selfish and anxious to build themselves up and become honored of men at any cost. Such persons are to-day our most violent and bitter opposers at home and abroad. These are the ones who are instrumental in bringing so much persecution upon us: who would like to see us driven again from our homes that they might occupy them, and who would think they were doing God service in slaying us. Let them, however, fill the cup of their iniquity to the brim, and then God will send swift destruction upon them.

It is sad to see how the world is being deceived by blind leaders, who assume to understand God and His works, and yet teach doctrines contrary to the spirit and letter of the scriptures.

The following is a true circumstance which came under the personal observation of the writer in an enlightened(?) country of Europe, and serves to illustrate in what forms deceit is sometimes practiced: A certain priest of the Catholic church surprised his congregation one Sabbath day by saying that a very respectable man of the parish, who was buried a few days previously, had visited him. This apparition, he affirmed, was quite black, and in mournful tones requested the priest to see that mass was read for the release of his soul from the "consuming fire." With sorrowful countenance this divine then enjoined it upon the people to raise a sufficient sum of money to pay him for reading the desired mass. The sympathy of the people being awakened, they joyfully donated a considerable amount for the release of the respected dead. The following Sunday the priest reported that mass had been read in behalf of their friend and that he had appeared during the week and felt thankful for the interest his acquaintances had manifested for him; "But," said he, "I am only as yet half released from my bondage, as you see I am half black and half white. Therefore, I pray you, see that I am fully restored to freedom." At the conclusion of this story the preacher received another purse of money. One more week elapsed and the third report was made, which

was as follows: "Beloved flock, our dead brother is now free, and I have seen him enveloped in light, but oh, there are many poor souls in the same condition as he was, and if you can only donate something for their release, your reward will be great!" This was the last straw that broke the camel's back, for the congregation perceived his devilry, and immediately renounced him and his wickedness.

Another example of priestly hypocrisy is to be found in the Greek church of Russia, where the friends of the dead person are led to believe that they must pay the priest a goodly sum of money, for which they receive a small note addressed to the Apostle Peter. This note is placed between the fingers or bound on the forehead of the deceased, and insures, as it is said, his admission into heaven.

No wonder that Jesus used such harsh language towards these men, and even drove them from the temple when they had made it a "den of thieves." They well deserved such treatment, and all haughty, proud and unjust Pharisees merit the punishment of a just God, for they not only injure themselves by their lying, but they mislead other persons and place them in the grasp of Satan.

We trust that our young readers will shun as they would poison every pharisaical spirit, which tends to make them proud, high-minded, deceitful and "lovers of pleasure more than lovers of God." Seek not the honor of men, if by doing so you must sacrifice the principles of the gospel. Work not in order to gain the applause of men. Give not alms that you may receive the praise of your acquaintances, but rather be as the poor publican in the picture, giving your mite in humbleness and with pure heart, than as the Pharisee, who with haughty spirit gives his gold that he may boast of his generosity.

THE DAWN OF MODERN INTELLIGENCE.

BY J. H. W.

THOSE who have waited for the dawning of the morning in the latter part of a clear summer night, can understand the delight experienced at the first tokens of approaching day. At first the rays of light are very faint and only perceptible to a keen and experienced eye. As time wears on the timid approach of twilight becomes more perceptible. The intense blue of the sky begins to soften. The rays that first darted up in the far north-east, though occasionally intercepted by mountains or banks of clouds, gradually swing around to the east. The darkness of the night dissolves into the glories of the dawn. The great watch-stars fade away, one by one. The whole firmament is filled with the inflowing tides of morning light. At length a stream of golden sunlight flashes out from above the hills and turns the dewy tear-drops of flower and leaf into rubies and diamonds. Thus the king of day begins his course arrayed in glories too severe for the gaze of man.

In like manner we may in imagination gaze at the dawning of "the dispensation of the fullness of times," and watch the increasing rays of moral, intellectual and spiritual light, feeble indeed at first, yet constantly growing stronger, though sometimes intercepted by mountains of bigotry and mists of error, until at length the gospel's glorious sunshine again lights a benighted world, and the Divine authority and Priest-

hood is restored to the children of men. But let us not anticipate. Let us rather patiently decipher on history's scroll the characters written there by the finger of God. Let us carefully watch the development of His purposes amid the strife and commotion of those perilous times.

With the close of the Crusades the midnight darkness of human history ended. Human misery had reached its climax. Superstition and ignorance had done their most terrible work. Thousands, aye even millions had had an opportunity of comparing the teachings and pretenses of Rome with other civilizations. It is almost needless to say that Catholicism had seriously suffered by the comparison. Rome was weighed in the balance and found wanting.

Those of the Crusaders who remained in Palestine were soon blended with the Mahometan population, and in a few years scarce a vestige of them remained. Many of the leaders who returned were, like Richard the Lion-Hearted, full of praise of the treatment they had received from their enemies, and spent much of their time in founding various orders of chivalry and knighthood. At first those orders received the benediction of the popes. Some of them were even organized before they returned from the Holy Land. Of such were the famous knights of St. John and Knights Hospitaller. But it was soon found that those brave men loved liberty more than priestcraft, so after a time, notwithstanding their eminent services, they were weakened and divided by stratagem, charges were preferred against them and they were cruelly put to death. The story of their fate will ever remain one of the darkest pages in the annals of our race. But their death only accelerated the progress of their ideas. The spirit and institutions of chivalry spread rapidly.

Treachery and hypocrisy were held by them in detestation. "To speak the truth, to succor the helpless and never turn back from an enemy," was the first vow of the youth who sought the honors of chivalry.

In an age of darkness and degradation, chivalry developed the character of women. It caused her virtues to be appreciated and honored, made her the equal and companion of man, and the object of his love and devotion. The love of God and the protection of women were enjoined as a single duty (see Halem's Middle Ages, page 512). He who was faithful to his vow and true to his wife was sure of salvation in the opinion of knights, though he failed to perform the penance prescribed by the Romish clergy.

Chivalry was the religion of the heart, in a rude and untutored age. It had the effect of infusing more of humanity and generous principle into the operations of war than the ancient nations had any conception of. Hence we seldom or never hear in modern times of such scenes of unmingled atrocity, such deadly treachery, such extensive and cold-blooded massacres as we so frequently read of in ancient pagan or papal history.

At the close of the Crusades a great change commenced in society. The minstrels, who with harps had gone about singing ballads, commemorating deeds of heroism and adventure, now changed their theme and sang songs of a very different character. Amid shouts of laughter they went through the land, wagging their heads, and slyly winking their eyes, and singing derisive songs about the amours of the priests, who in turn were not slow to denounce the minstrels as lewd blasphemers and atheists.

While the young were singing, the old were thinking; while the gay were carried away with romance and chivalry, the grave and reflecting were falling into heresy.

About A. D. 1160, Peter Waldo, a wealthy citizen of Lyons became convinced of the corruptions of Rome. He, probably aided by others, translated the scriptures into Provencal French. Thus to him the world is indebted for the first translation of the Bible into a modern tongue. Waldo could not long remain in Lyons. He fled into Germany and afterwards settled in Bohemia, where he died about A. D. 1179. He was the instrument of spreading those liberal ideas in Bohemia, of which John Huss and Jerome of Prague became in after times worthy representatives. At the time of his death it is said Waldo had five hundred thousand followers.

Already, A. D. 1134, Peter de Brueys had been burned at Languedoc for denying infant baptism. Already the valleys of Piedmont were full of Waldenses, who denounced the greed of the popes and the intermingling of bishops in bloodshed and war. At this juncture Innocent III., ascended the pontifical throne. Here was a state of things which, as he considered, demanded immediate attention. The methods to which he resorted for the suppression and extinction of heretics, as misbelievers were called, has made his name forever infamous.

Innocent well knew that the greed and the corruptions of the clergy had made them unpopular with the people. He therefore established the mendicant orders of priests, more commonly known under the names of Franciscans and Dominicans. Vowed to poverty and living on alms, they lived and moved among the masses, and yet were held sacred. The accusations of dissipation and luxury so forcibly urged against the regular clergy, were altogether inapplicable to these half-starved wandering fanatics. Once more for a time the popes had gained possession of the ear of the masses.

At this time Southern France was the garden of reform. Here the eloquence of Abelard, the patriotism of Arnold and the statesmanship of Frederick wielded a mighty influence. Like seeds falling into good ground, they brought forth much fruit. Already Arnold had been burned at the stake and his ashes thrown on the waves of the Tiber. He has thus become the heritage, as it were, of every nation whose shores are washed by the tides of the sea. Seven centuries have rolled by since then, yet the memory of Arnold of Breseia is ever green; the principles for which he lived and died are now incorporated in every constitutional government on the globe.

In no land were his principles more prevalent than in Southern France, and on it Innocent determined to vent his rage. In looking around for a suitable pretext that would rouse the masses and excite them to religious frenzy, he soon discovered the object for which he sought. It was Raymond, earl of Toulouse, who had so far turned Mahometan that he had no less than three wives in emulation of his Saracen neighbors beyond the Pyrenees. An investigation of the domestic life of Raymond, would have shown it to have been far more honorable than that of the popes, themselves. Raymond was therefore arrested on the charge of heresy, of harboring heretics and placing offices of trust in the hands of worthy Jews. His subjects were indignant, for Raymond, it would seem, was a wise and good ruler and much loved by his people.

In the disputes that ensued the pope's ambassador was accidentally killed. Innocent considered this a sufficient reason for sending into the earl's dominion an army of nearly five hundred thousand men. There was no alternative for the earl but to submit. He surrendered up his strong places, and even acknowledged the justice of his punishment. He

was publicly stripped naked to the waist, and, with a rope around his neck, led to the altar of the cathedral and there scourged.

But the humiliation and scourging of the earl was not sufficient to satisfy the soldiery. They had come for blood and plunder, and blood and plunder they must have. Then followed such a scene of horror as tongue or pen cannot describe. The army was officered by Roman and French prelates. Bishops were its generals and an archdeacon its engineer. The pope's ambassador was the commander-in-chief, who, when asked by a subordinate officer at the battle of Beziers, how the Catholics might be distinguished from the misbelievers and saved, replied: "Kill them all, God will know His own in the resurrection." In the church of St. Mary Magdalene, seven thousand persons were massacred. In the city twenty thousand more were slaughtered. The place was then fired and left as a monument of priestly vengeance.

At the massacre of Levaux four hundred persons were piled together and burned. The ambassador in making up his dispatches to the pope said that "they made a wonderful blaze, and then went to burn everlastingly in hell."

It was hoped that these horrors would so terrify men that they would never again dare to use the God-given power of reason. The soil had been steeped with the blood of men and the air polluted by their burnings; yet all this did not stifle the truth, nor prevent its growth. Hoping still to effect this, that infernal institution, the Inquisition, was established. Its projectors intended it not only to put an end to public teaching, but also to private thought. When once the Inquisition seized its victim, no person, not even the nearest relative, could converse with him, write to him or intercede for him. He was lost to public view until the hour for his torture or execution had arrived. In Spain alone more than three hundred and forty thousand passed through its terrible ordeal. But this fearful tribunal did not fail to draw upon itself the indignation of men. Such outrages against humanity cannot be perpetrated without bringing retribution in the end.

The great forces which were then at work in society, were well illustrated in the characters of the two leading actors. On one side stands Innocent III., his hands red with the blood of his fellow-men, and hesitating at no atrocity in order to accomplish his purposes.

On the other, was Frederick II., emperor of Germany and Italy. Frederick's early life had been spent in familiar intercourse with Jews and Arabs. In a Saracen university he had received his education; and to his many other accomplishments, he added the speaking of the Arabic as fluently as a Saracen. Jewish and Saracen philosophers had taught him to sneer at the pretensions of the church of Rome: as might be expected he soon came in conflict with her authority.

Between Innocent and Frederick was perpetual enmity; but for a time the conflict was deferred. During this interval the greatness of Frederick was manifested in the internal improvements of his kingdom. He instituted a representative assembly or parliament, which by his sanction framed a code of wise and useful laws. This code asserted the principle of equal rights to all, the peasants, the nobles and the church, and an equal proportion of taxation. It also provided for the toleration of all religions, Catholic, Jewish and Mahometan. Frederick emancipated all the serfs and slaves of his dominions, established cheap courts of justice for the poor, and regulated trade and commerce. He even laid down some of those commercial and political maxims recently discussed

by Adam Smith and John Stuart Mill, and only in our own times finally received as true. He also established fairs and markets, for the exchange of products, and offered prizes for mechanical improvements and the best breeds of domestic animals. In Naples he founded a great university with liberal provision for worthy but indigent youths. Under him sculpture, painting, poetry and music were liberally patronized, and the Italian tongue first rose to the dignity of a language.

All this was an abomination in the sight of Rome. Gregory IX., succeeded to the pontifical chair in A. D. 1227. Frederick and his parliaments, his laws and universities, his libraries and his toleration were all denounced, and Frederick himself was delivered over to Satan for the good of his soul. For thirty years Frederick combated the power of the church, yet he sank in the conflict at last. But the fate of men is by no means an indication of the fate of principles.

"Truth crushed to earth will rise again,
The eternal years of God are hers."

Though denounced then, Frederick is now considered one of the benefactors of his race.

Meanwhile an ominous cloud was gathering in the horizon of Rome. The Franciscans, weary of poverty, began to denounce the luxury and corruptions of the regular clergy. At this juncture a strange book made its appearance, which, under the title of "The Everlasting Gospel," struck terror to the hearts of the papal authorities.

It was affirmed that an angel brought it from heaven and gave it to a priest called Cyril, who it was said delivered it to the Abbot Joachim, by whom the book was published. Cyril had been dead about fifty years when the work first made its appearance. According to the admissions of Catholic historians, "The work displayed an enlarged and masterly conception of the historical progress of humanity." It claimed that Romanism had done its work and must now make way for a new order of ideas. It proceeded to show that there are epochs, or ages in the divine government of the world. During the Jewish dispensation, it had been under the immediate influence of God the Father. For the next twelve hundred years, it had been under the control of God the Son, but the time had now arrived when the world would be under the special control of the Holy Spirit. That man need no longer treasure up the relics of antiquity, search after the sayings of the early fathers or even solely and implicitly rely on the letter of the ancient scriptures, for the Holy Spirit would manifest itself in visions, dreams and revelations to the children of men.

One of the grand principles which it taught was, "the divine right of private judgment." It asserted that genius should not be considered an individual possession, but rather "the gift of God—the visible manifestation of the secret workings of the Holy Spirit for the elevation of the race." In short, it taught that "every invention and discovery was only, in some degree, a revelation of God to man," an unfolding of the secret laws of nature to man's finite understanding. It considered, "those heroes as inspired who springing from society at appointed epochs, displayed a mental or moral power beyond the ordinary limits of humanity, and around whom, as around a superior and mysterious power, nations and individuals unhesitatingly gather."

It recognized the hand of God in those grand revolutions, those great men, those mighty nations, which, arising from obscurity, communicate a fresh impulse, new vigor and advanced ideas to the human race. It was without doubt the

most powerful written work which had appeared since the days of the apostles. No wonder the pope, Alexander IV., took immediate measures for its destruction. So far from being suppressed, its copies were multiplied rapidly, though printing was as yet unknown.

On the far off plains of Bohemia, among the rugged mountains of the Tyrol, by Alpine torrents and in the valleys of Piedmont, as well as on the distant shores of the Baltic and North seas, and the still more distant shores of England and Scotland, its words were carefully read and pondered. In size it was nearly equal to the New Testament, and by many of the humble classes it was revered as its equal in authority. Many of its truths were conveyed in the form of fable or parable.

Historians generally write in the interest of some sect or party, and finding in it little to flatter the pride or vanity of man, have frequently passed it by in silence or have given it merely a passing notice, but it was evidently an instrument in the hands of God for awakening human intellect.

Meanwhile the boundaries of human knowledge were greatly enlarged. Chemistry and medicine had taken their places as established sciences. Roger Bacon who was born A. D. 1214, had already astonished the learned by his experiments and discoveries in optics, mathematics and chemistry. At the present time it is almost impossible to comprehend the difficulties and perils which then attended every step in experimental science. For example, in making some experiments on the properties of antimony, or stibium as it was then called, it was found that when given to the swine in their food it increased their fatness with surprising rapidity. But when it was administered to some half-starved monks the poor fellows were every one killed. Hence the modern name of antimony, from *anti*, against, and *moine*, a monk. It may also be added that antimony, whether used as a medicine or in the composition of printer's type for the dissemination of truth is equally unhealthy for sectarian bigots of every description.

Geographical knowledge had also been greatly extended. Adventurous merchants had sailed along both the eastern and western shores of Africa far south of the equator, for they discovered stars and constellations invisible in northern latitudes. The Azores and Canary Islands had been rediscovered after a lapse of more than a thousand years. Portuguese sailors had already made voyages to far off Iceland, the "Ullima Thule" of the ancients. With the exception of north-eastern Asia and southern Africa, the entire boundaries of the eastern continent were known. Marco Polo, in the interests of Venetian commerce, had explored the vast regions of central Asia, and Moorish merchants of Tripoli by means of caravans had trafficked with the tribes of central Africa.

The states of Europe had commenced to assume their modern forms; Portugal had become independent of Spain about A. D. 1139; Switzerland, under Rudolph of Hapsburg, became a distinct nationality in A. D. 1151; Ireland was subjugated by Henry II., of England, in A. D. 1172, and British constitutional government commenced by wresting Magna Charta from King John in A. D. 1215.

In fine arts we find that Cimabue, who was born in A. D. 1140, and his pupil Giotto, who was born in A. D. 1276, established the Italian school of modern painting.

The foregoing will indicate to some extent the condition of society at the latter end of the thirteenth century. The darkness of night had commenced to vanish. The morning star

of intelligence had arisen, heralding the coming of a peaceful day,

"A day not cloudless or devoid of storm,
But sunny for the most and clear and warm."

HISTORY OF THE CHURCH.

(Continued from page 315).

THE plan which President Young proposed was that the camp of Israel proceed to a point on Grand river, and fence in a large field, build a number of log cabins, plow some land and put in Spring crops, and thus spend the time till the weather settled, then select men and families to take care of the improvements while the rest of the camp should proceed westward. He also proposed to send men back from Grand river to look out a new and better road, so that the companies which were coming out from Nauvoo might avoid the bad roads, creeks and settlements through which the leading camp had passed. The settlement on Grand river could be made a stopping place for those who had not sufficient means to proceed on their journey.

The Saints, as you know, left Nauvoo in February; from that time until the 19th of April no out-door meeting had been held. The weather had been too severe to hold such meetings. That day was Sunday, and it was fine. A meeting was called, and the Saints felt that it was a great privilege to assemble together once more. But do you not think that when the weather was so inclement, President Young had good reasons to propose spending the time at Grand river until the weather settled? But, though they held an out-door meeting on the 19th of April, the day was not altogether fine. The 10th of May was the first Sunday which they had from the time of leaving Nauvoo, that was entirely free from storms.

On the 24th of April a place for a settlement was selected on the Grand river, to which the name of Garden Grove was given. At the council, which was held two days after, three hundred and fifty-nine laboring men were reported in camp, besides trading commissaries and herdsmen. From these one hundred were selected to make rails under the superintendence of C. C. Rich, James Pace, Lewis D. Wilson and Stephen Markham. Ten, under James Alfred, were appointed to build fences. Forty-eight, under Father John Smith, to build houses. Twelve, under Jacob Peart, to dig wells. Ten, under A. P. Rockwood, to build bridges. The remainder, under the direction of Daniel Spencer, to be employed in clearing land, plowing and planting. There was no room for idlers there. The camp was like a hive of bees, every one was busy. And withal, the people felt well and were happy. President Young was full of zeal and courage himself, and his example had a good effect upon the rest. When the weather became favorable, meetings were often held, and the people were instructed and encouraged. At a meeting at Garden Grove he told the Saints that some had turned back, and perhaps more would, but he hoped better things of them. Said he:

"We have set out to find a land and a resting place, where we can serve the Lord in peace. We will leave some here, because they cannot go farther at present. They can stay here and recruit, and by and by pack up and come on, while we go a little farther and lengthen out the cords and build a few more stakes; and so continue on until we can gather all

the Saints, and plant them in a place where we can build the house of the Lord in the tops of the mountains."

At the same meeting he said:

"I know that if this people will be united and will hearken to counsel the Lord will give them every desire of their hearts. The earth is the Lord's and the fullness thereof, and He intends that the Saints shall possess it as soon as they are able to bear prosperity."

These words have been strictly fulfilled thus far. Notwithstanding the many weaknesses of which the people have been guilty, when they have repented He has forgiven them, and He has granted unto them, thus far, every righteous desire of their hearts. He has also prospered and enriched them, and given them a foretaste of the blessings He has in store for them if they will be faithful to Him.

While founding a settlement and providing a stopping place for the Saints who could not, for the want of means, proceed farther on their journey, President Young and his brethren of the Twelve Apostles were not forgetful of what they had to do towards finding a final resting place. At Garden Grove President Young had an examination made to learn what available means there were in camp to furnish an outfit for one hundred young men to go over the Rocky Mountains to put in crops. This appeared to rest constantly on his mind, and though this company of pioneers was not fitted out that year, for various reasons which we will explain as we proceed with this history, yet President Young never lost sight of it for an hour; but all his plans and movements shaped to that end. At Garden Grove he had a list of articles made out which would be required for an outfit. Each man was to have two hundred and fifty pounds of flour, with other necessary articles in proportion; and every four persons were to have one wagon, four oxen or mules and one cow.

Speaking upon this subject of a company going ahead, President Young told the Saints in public meeting that "When the removal westward was in contemplation at Nauvoo, had the brethren submitted to our (the Twelve Apostles') counsel, and brought their teams and means and authorized me to do with them as the Spirit and wisdom of the Lord directed, then we could have fitted out a company of men, who were not encumbered with large families, and sent them over the mountains to put in crops and build houses, and the residue could have gathered, beginning with the Priesthood, and the gathering continued from year to year, building and planting at the same time. Were matters to be so conducted, none would be found crying for bread, or destitute of clothing; but all would be provided for, as designed by the Almighty. But instead of taking this course the Saints have crowded on us all the while, and have completely tied our hands by importuning and saying, 'Do not leave us behind. Wherever you go we want to go, and be with you;' and thus our hands and feet have been bound, which has caused our delay to the present time; and now hundreds at Nauvoo are continually praying and importuning with the Lord that they may overtake us, and be with us. And just so it is with the Saints here. They are afraid to let us go on and leave them behind; forgetting that they have covenanted to help the poor away at the sacrifice of all their property."

Elder Samuel Bent was appointed to preside at Garden Grove, and Elders Aaron Johnson and David Pullmer were appointed as his counsellors. It was also voted that each man who remained there should have his land assigned to him by the Presidency in proportion to the number of his family.

(To be Continued.)

OUR SAVIOR.

BY W. J.

THE Son of God is the most important personage that ever was clothed with a degree of mortality and dwelt on the earth. To those who believe in Him, who love Him, and who strive to keep His commandments, anything concerning Him, which has a semblance of reliability, is interesting. Here is a pen portrait of Him, which was found in an ancient manuscript sent by Publius Lintulus, president of Judea, to the senate of Rome:

"There lives at this time in Judea, a man of singular character, whose name is Jesus Christ. The barbarians esteem Him as a prophet, but His followers adore Him as the immaculate offspring of the immortal God. He is endowed with such unparalleled virtue as to call back the dead from their graves, and to heal every kind of disease with a word or touch. His person is tall and elegantly shaped—His aspect amiable and reverend. His hair falls in those beautiful shades which no united color can match, falling into graceful curls below His ears, agreeably couching on His shoulders, and parting on the crown of his head, like the sect of the Nazarites. His forehead is smooth and large, His cheeks without spot, save that of a lovely red; His beard is thick and suitable to the hair of His head, reaching a little below His chin, parting in the middle like a fork; His eyes are bright, clear and serene. He rebukes with majesty, counsels with mildness, and invites with the most tender and persuasive language. His whole address, whether in word or deed, being elegant, grave, and strictly characteristic of so exalted a being. No man has seen Him laugh; but the whole world beholds Him weep frequently; and so persuasive are His tears that none can refrain from joining in sympathy with Him. He is very moderate, temperate, and wise. In short, whatever the phenomenon may turn out in the end, He seems at present a man, for excellent beauty and divine perfection, every way surpassing the children of men."

This is a fair and honest description, no doubt, so far as it goes, of the Savior of the world; and following is the "death warrant" of this "man of such divine perfection:"

"Sentence pronounced by Pontius Pilate, Intendent of the province of Lower Galilee, that Jesus of Nazareth shall suffer death by the cross.

"In the seventeenth year of the reign of the Emperor Tiberius, and on the 25th of the month of March, in the most holy city of Jerusalem, during the pontificate of Annas and Caiaphas:

"Pontius Pilate, Intendent of the province of Lower Galilee, sitting in judgment in the presidential seat of the praetor,

"Sentences Jesus of Nazareth to death on a cross between two robbers, as the numerous and notorious testimonies of the people prove,

"1. Jesus is a misleader.

"2. He has excited the people to sedition.

"3. He is an enemy to the laws.

"4. He falsely calls himself the Son of God.

"5. He falsely calls himself the King of Israel.

"6. He went into the temple, followed by a multitude, carrying palms in their hands.

"Orders the first centurian, Quirillius Cornelius, to bring him to the place of execution.

"Forbids all persons, rich or poor, to prevent the execution of Jesus.

"The witnesses who have signed the sentence of death against Jesus are:

- "1. Daniel Robani, Pharisee ;
- "2. John Zorobabel ;
- "3. Raphael Robani ;
- "4. Capet.

"Jesus shall be taken out of Jerusalem through the gate of Iruena."

The French journal, *Le Droit*, has the following remarks:
"This sentence is engraved on a plate of brass, in the Hebrew language. A similar plate has been sent to each tribe. It was discovered in the year 1280, in the city of Aquila, in the kingdom of Naples, through a search made for the discovery of Roman antiquities, and remained there until it was found by the commissaries of the arts, in the French army in Italy.

"Up to the time of the campaign in the south of Italy it was preserved in the sacristy of the Carthusians, near Naples where it was kept in a box of ebony. Since then, this relic is kept in the Chapel of Caserta. The Carthusians obtained, by their petitions, permission that the plate might be kept by them, which was an acknowledgment of the sacrifices which they made for the French army. The French translation was made literally by members of the commission of arts. Denoh had a fac simile of the plate engraved, which was bought by Lord Howard, on the sale of his cabinet, for 2,899 francs."

There seems to be no historical doubt as to the authenticity of this. The reasons of the sentence correspond exactly with those of the gospel.

He died—

"He died! the great Redeemer died,
And Israel's daughters wept around;
A solemn darkness veiled the sky;
A sudden trembling shook the ground."

But He lives again—

"He lives, He lives, who once was dead!
He lives my ever-living head!"

His disciples of the first century were witnesses that He lived again, for they saw Him after He arose from the tomb. In the present century, too, He has been seen a number of times. On Sunday, April 3, 1836, He was seen by Joseph Smith and Oliver Cowdery in the Kirtland Temple; and the Prophet Joseph thus describes Him as He appeared on that occasion:

"We saw the Lord standing on the breast-work of the pulpit, before us, and under His feet was a paved work of pure gold, in color like amber. His eyes were as a flame of fire; the hair of His head was white like the pure snow; His countenance shone above the brightness of the sun; and His voice was as the sound of the rushing of great waters, even the voice of Jehovah."

And these are the words He spoke to them at that time:

"I am the first and the last, I am He who liveth, I am He who was slain, I am your advocate with the Father. Behold, your sins are forgiven you, you are clean before me, therefore, lift up your heads and rejoice, let the hearts of your brethren rejoice, and let the hearts of all my people rejoice, who have, with their might, built this house to my name, for behold, I have accepted this house and my name shall be here, and I will manifest myself to my people in mercy in this house, yea, I will appear unto my servants, and speak unto them with mine own voice, if my people will keep my commandments, and do not pollute this holy house, yea, the hearts of thousands and tens of thousands shall greatly rejoice in consequence of the blessings which shall be poured out,

and the endowment with which my servants have been endowed in this house; and the fame of this house shall spread to foreign lands; and this is the beginning of the blessings which shall be poured out upon the heads of my people. Even so. Amen."

These are the words of the crucified and risen Jesus to men in the present century, and many of them have received their literal fulfillment. The hearts of tens of thousands have rejoiced exceedingly, and are still rejoicing, here on the earth and in the spirit world, in consequence of the glorious blessings of the holy gospel and Priesthood, which have been bestowed upon them through their humble obedience to the words and administrations of the servants of the living and true God. These blessings will increase among honest Israel. And He who lived, and died, and lives again, will come to earth and dwell among His brethren and sisters—the Saints of God—and reign over them in love; and sickness and sorrow, pain and death, misrule and oppression will pass away, and the people of God will enjoy their rights and liberties, on a renovated earth, during a millennium of peace and righteousness, in company with their elder Brother and Redeemer; and happy will they be who have helped His people to establish His kingdom and government on the earth; for in that day the approval of the King of kings and Lord of lords will be worth far more than all the wealth and fame this earth and its mighty rulers can either give or take away.

PUNCTUATION.—One of the most essential points in composition is correct punctuation, and yet it is surprising to observe the indifference with which this subject is regarded by writers generally. We have frequently heard lazy scribblers rail at such "nicety," and yet the consequences of this neglect are sometimes too serious to be ridiculed. An instance of this occurs in the following extract from the *Times* of September, 1818—"A contract made for lighting the town of Liverpool, had been rendered void by the misplacing of a comma in the advertisement, which reads thus:—"The lamps at present are about 4,050 in number, and have in general two spouts each, composed of not less than twenty threads of cotton." The contractor would have proceeded to furnish the said twenty threads; but this being but half the usual quantity, the commissioners discovered that the difference arose from the comma following, instead of preceding, the word *each*. The parties agreed to annul the contract, and a new one is now ordered." This is one out of numberless examples that might be recorded to prove the importance of correct punctuation. Formerly it was not the custom to pay much attention to this subject. Butler facetiously gives the reason why punctuation was omitted in statutes and legal instruments:

"Old laws have not been suffer'd to be pointed,
To leave the sense at large the more disjointed,
And furnish lawyers with the greater ease
To turn and wind them any way they please."

DR. HINCHCLIFFE, who died bishop of Peterborough, had much ready wit, and was extremely apt at checking those who were fond of caviling at the meaning of different texts of scripture. On being asked one day what was to be understood by the expression, "He clothed himself with curses as with a garment," "The clearest thing in the world," replied the doctor: "the man had a *habit* of swearing."

The Juvenile Instructor.

GEORGE Q. CANNON.

EDITOR.

SALT LAKE CITY, NOVEMBER 1, 1882.

EDITORIAL THOUGHTS.



HALF a century ago, when all the members of the Church of Jesus Christ of Latter-day Saints could meet in a small log house, the spirit of prophecy rested powerfully upon the Prophet Joseph and other Elders, and they foretold in glowing language, and with wonderful clearness and accuracy, the future of the work that was then so small. A stranger entering their meetings and listening to their testimonies would have been surprised, if he had been destitute of faith, at hearing their language. They indulged in what the world would call the most extravagant expectations respecting the future of the work. We have only to turn to the revelations which the Lord gave unto Joseph to perceive how constantly the idea of the future greatness of this work is dwelt upon. This runs through all the revelations which he received. The Saints were constantly told that they were laying the foundation of a great work, the greatness of which they knew not and did not comprehend themselves. Glowing hopes for the future were deeply implanted in the breast of every faithful Elder and Saint, and in the midst of the fiercest persecution, when mobs howled around them and threatened them with entire destruction, their hearts never entertained any fear or doubt as to the result. The Saints were thus sustained and were enabled to bear up with fortitude and dignity in the midst of these trying scenes.

There has been a band of faithful people from the very beginning who, however dark the clouds might be which hung over them, and however severe the persecution, never shrank nor faltered in their faith and feelings concerning the eventual triumph of the work with which they were connected. Viewed from a human standpoint, they had no good reason for such hopes; and it seemed as though it would be impossible, in the midst of the violent and vindictive prejudices which everywhere existed against the Church, for it to escape destruction. That this was the view which men naturally would take who had no knowledge of the Spirit and power of God, is proved by the constant expressions made by the enemies of the Church respecting its downfall. They never appeared to believe that it would live beyond a few months at the farthest; and at the present time, though we do not hear these expressions so often, this is the feeling respecting this work entertained by many thousands of people.

It is wonderful to-day to look back and see how much of the spirit of prophecy and revelation God bestowed upon the early Elders and Saints in the Church. They predicted with great plainness the events which we now see taking place around us. There is no person who has been reared in this Church who has not heard from the beginning concerning the opposition that would be arrayed against it. How often have

we been told that as the work spread so the opposition would increase, that from a township it should spread to a County, and from a County to a State and States, and from States to the United States, and from the United States to the world at large! All that is being done at the present time as the result of the action of Congress in passing the Edmunds bill; all that the commissioners have done and are doing, is but a fulfillment of that which the Prophet Joseph Smith foretold half a century ago. Why should we who witness these things and who feel in our own persons the fulfillment of these predictions mourn because of that which is taking place? It is really a cause of rejoicing and thanksgiving to every faithful Latter-day Saint; for the word of the Lord could not be fulfilled without Congress and the executive of the nation should do what they have done. They exercise their agency, and God knew that in its exercise they would do these things. He inspired His servants to predict these things, and we behold their fulfillment. Little do these people imagine that they are merely the instruments in fulfilling the word of God. It never enters into their mind to conceive that their acts are contributing to prove the divinity of this work and that Joseph Smith was a true Prophet of the Lord. Yet this is the case. Future generations will read with amazement of the blindness and obstinacy of this generation in rejecting such testimonies as now exist of the truth and the divine origin of this work.

God has said that He would make the wrath of man praise Him. He is doing it in this Territory at the present time. We have all these forces to contend with. It is our destiny. We cannot become the people which God has said we should be without passing through ordeals and gaining this experience. Our enemies are forcing greatness upon us. Naturally the Latter-day Saints would shrink from being pushed forward into such prominence. But our enemies will not have us obscure. They are not content to let us quietly pursue our way; they single us out for attack. They publish so much about us and spread their statements so wide that the whole world stands and looks upon us. Travelers take interest in us. Everyone wants to visit Salt Lake City and see the people of the Territory, and yet how few we are in number to attract all this attention! We are a poor people and yet we are better known than any community of our size, however rich, in the world.

Will these attacks upon us continue? Most certainly. The aim now is to destroy plural marriage, to make it odious, to deprive everybody who practices it of all the rights of citizens and even to make belief in it punishable. The Latter-day Saints testify that God has revealed this doctrine to His Church. If He has done so, can man destroy it? If it is from Him, will He not take care of that doctrine and those who believe in and practice it? He has never yet deserted any one who put his trust in Him. He will not do so now. It will be interesting, therefore, to us who have faith in God and in His power, to witness the struggle and its outcome. We believe that that which is now being done against the gospel will only help to spread it and fasten it more firmly upon the earth. The discussion that is going on concerning these principles causes men and women to think. There is such a wretched condition of affairs in the world, there are so many horrid evils which have grown up in all communities, that reflecting people who have any love for their fellow-men must desire in their hearts a remedy. Hearing so much about plural marriage they will naturally think upon the subject, and no man or woman can think upon this,

without receiving a testimony in their hearts, more or less strong, that it is from God. We hail, therefore, with pleasure the fullest and freest discussion upon all the principles which God has revealed and commanded us to obey. President Young said that he would give nine errors for one truth any time. If men had truth, he said, let them bring it along and we will receive it. This is the true position of the Latter-day Saints. We contend for truth; we pray for truth; we labor for truth; we have shown that we are willing to make sacrifice for truth; and of all people we have the least to fear from the truth.

THE DUTIES OF SUNDAY SCHOOL SCHOLARS.

A Lecture Delivered in a Meeting of the D. S. S. Union.

BY JOHN C. CUTLER.

THESE meetings are designed more particularly for the purpose of instructing the superintendents and teachers of Sunday schools in regard to their duties, but as a great many young people attend, a few remarks on the duties of Sunday school scholars may not be inappropriate.

All the children of the Latter-day Saints, on arriving at a suitable age, should become members of the Sunday school. The question might here be asked, "What is a suitable age?" A child cannot commence too soon to attend Sunday school after he can walk and talk, especially if he has older brothers or sisters to accompany him to and from school. Nor can a person be too old to attend, for in many of the theological classes middle-aged and aged brethren and sisters are to be found, who show by their presence that they do not consider themselves too old to profit by the instructions there given.

It is not necessary to be dressed in rich clothing, but the scholars should be neat and clean in their attire and persons. All should make it a point to have their hands and faces clean, their hair combed, clothes brushed and to start from home so as to arrive at Sunday school a little before the time to commence. They should not remain outside to play, gossip or make personal remarks about those who enter, but should walk quietly inside. The boys upon entering should uncover their heads, thus showing respect for the house that has been dedicated and set apart for the worship of God. They should immediately take their seats, saluting their teacher in a pleasant manner, by saying, "Good morning," and calling him or her by name—Brother or Sister so and so; but never addressing the teacher by his or her given name.

There should be no need for the superintendent to call the school to order before commencing, for each scholar should keep quiet. All should join in the singing, and if the scholars could be induced to commit to memory during the week the most popular Sunday school songs, it would be more interesting to them to be able to join in, for not all the schools are provided with a sufficient number of books for those who attend.

While prayer is being offered the scholars should close their eyes, and to enable them to keep their attention fixed, they should inaudibly repeat over the prayer that is being offered, so that they will know at its close to what they have said "Amen."

Strict attention should be paid while the minutes are being read, in order that when they are adopted all may understand for what they have voted.

While the Sacrament is being administered, if no short lecture is being given, they should reflect upon the object of this ordinance—that it is for the purpose of reminding us of the suffering and death of our Lord and Savior Jesus Christ, and that we are renewing our covenants with Him that we will put away the follies of the past, and keep His commandments in the future.

While answering to their names from the class registers, attention should be given so as to answer when called, and if absent the previous Sunday, to state the reason to the teacher.

During the reading exercises all should follow the lesson as each pupil reads his part, so as to be prepared when their turn comes.

The reading should be done in a distinct tone, but not so loud as to annoy the class on either side.

If one is asked a question by the teacher he should endeavor to give a correct reply in a respectful way. All should be kind and courteous to everyone, and always show the teacher that they respect and feel grateful to him for assisting them in their studies.

If called upon to take part in a review by singing a song, giving a select reading or a recitation, it is the duty of each to respond and to do the best he can, and these efforts will surely be appreciated. When going on the stand in a class capacity, it should be in an orderly manner. Each giving the other sufficient room to face the audience without elbowing, and always giving way to the smaller children to be placed in front.

Always commit well to memory the pieces to be recited, for it spoils the effect when it is necessary to be prompted. Speak in a modest, unaffected manner so as to be heard by the whole school, and try to feel at ease, even if you do not. Do not get discouraged because you can not do as well the first time as you expected; remember the saying that "practice makes perfect."

Never laugh because others may not do as well as you could; it is your duty to feel charitable to all, and encourage and praise the efforts of each other. When listening to speakers from the stand, always look at them, try to remember what is said, and on arriving home repeat what you can remember to your parents. This will strengthen your memories. Above all things endeavor to put in practice in your daily life the good instructions received in Sunday school.

If these duties are attended to by all the scholars the teachers and superintendents will feel that their efforts have not been in vain.

It may be laid down as an incontrovertible principle that no family can be happy without employment. There may be the possession of wealth, there may be an ample domain, there may be everything externally to enjoy, but unless there be appropriate employment to occupy the body, engross the mind and awaken the energies, there cannot be happiness. It is the active, industrious, persevering family that is the truly happy family, not the idle, the slothful, the useless—not the family that has no definite plan, no fixed and important object, no personal and collective energy.

SCENES IN EUROPE.

COLUMN OF JULY, PARIS.

THE column here represented is called the Column of July (*Colonne de Juillet*), because it was erected in remembrance of those who fell in the defense of liberty in the revolution during the month of July, 1830. It is constructed of bronze, and has a very imposing and beautiful appearance. Its total height is one hundred and sixty-five feet, and is crowned by an emblemical figure of liberty. On the sides of this monument the names of five hundred and four patriots are engraved, and their bones are deposited in the vault beneath.

The place on which this column stands is quite noted from the fact that it was here where the renowned prison of the Bastille was situated. This place of confinement was built by order of Charles V., between the years 1370 and 1383, and was originally the castle of Paris, used as a defense against the English. When it was afterwards utilized as a state prison it was provided with vast bulwarks and ditches, and on the tops of the massive walls which formed the prison cannon were placed in such a position as to be able to successfully resist any attacking party.

The cells in which the unfortunate victims were confined, were generally underground, and from which

there was no communication with the outside world. Thus many poor creatures were buried alive in these underground vaults, from which they never could escape, until their names were forgotten or their origin and the cause of their imprisonment became unknown.

The Bastille was only capable of containing between seventy and eighty persons at a time, and only those of the aristocracy—persons guilty of political offenses, or who had unfortunately aroused the ire of the ruling monarch—were incarcerated within its gloomy walls; therefore when full, as it often was, of such individuals, the numbers were considerable. Many were the persons of this class whose terrible sufferings will only be made known at the last day, and who were left to die a horrible death in their dismal dungeons or were led therefrom to be executed on the scaffold.

On the 11th of July, 1789, the fortress was surrounded by an armed mob, which, maddened by rage, attacked it with such irresistible force and determination that the garrison, which consisted of eighty-two invalids and thirty-two Swiss,

soon yielded. As soon as an entrance was effected, the chief officers were put to death, the prisoners, who at that time were few in number, were released, and the work of destruction was commenced. Amid the roar of cannon and the pealing of the *Te Deum* the mad populace vented its rage on the inanimate building until nothing remained of the old state prison, but a mass of shapeless ruins. Thus was this formidable structure, which the most experienced generals had deemed impregnable, destroyed in the short space of three hours.

This event brought about somewhat of a change in the affairs of France, because the men who had ruled and governed the people without any regard to law or justice soon saw that when their tyranny became too obnoxious, the populace would be aroused and feudalism and oppression would no longer be endured.

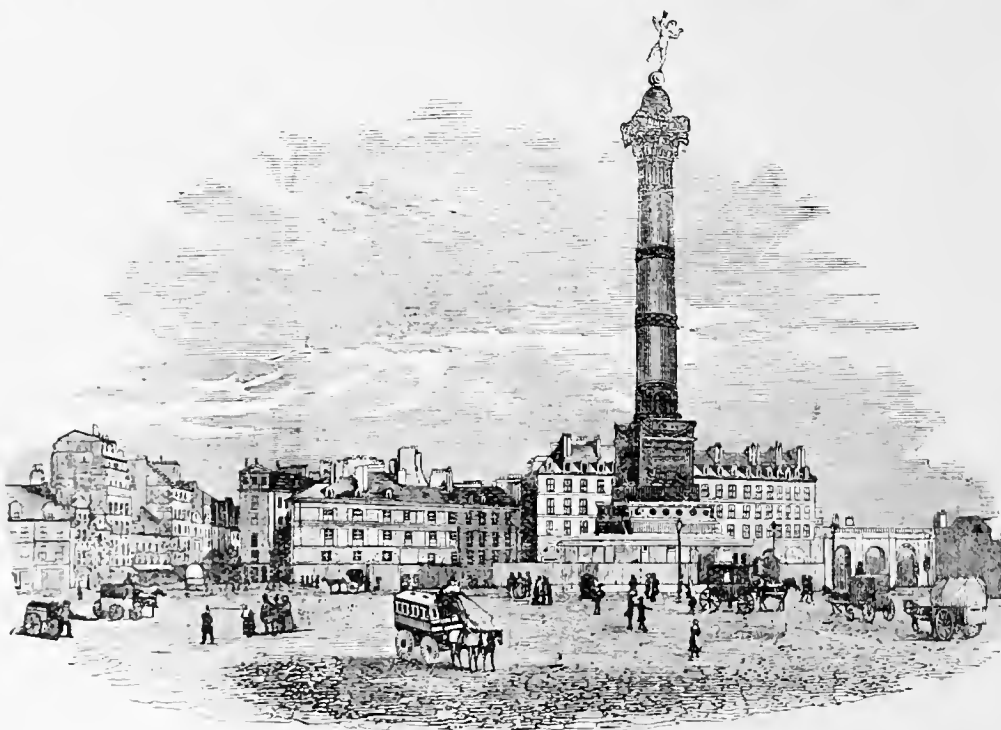
The same revolutionary spirit which made itself manifest in the destruction of the Bastille in Paris, soon spread throughout the whole French nation, and the people demanded a modification of the laws. This demand, which was indeed

quite proper, was finally granted by ruling and wealthy men, who had heretofore had their own way, when they perceived that a refusal would endanger their lives and might cause a disturbance which would effect the whole of Europe.

There is, however, this peculiarity with the French people: they can never be satisfied and at rest. When

they enjoy freedom under a republican form of government, they long for a monarch, and when in possession of a king, they are anxious to become their own rulers—electing their own leaders. Hence the many changes which have occurred in the affairs of that country.

How happy the children of the Latter-day Saints should feel that they are permitted to exist at a time and in a land, where they are not compelled to live in constant fear of being seized and thrust into a dungeon merely at the caprice of some tyrannical despot! True we are curtailed in our rights even under the free American government, and many righteous men are liable at any time to be arrested and imprisoned for the sake of their religion, still our present situation will not bear comparison with that of the poor creatures who lived in the ages of despotism, when men, women and even children were imprisoned and often killed, without being permitted to speak a single word in their own defense, or employ any of their friends to plead their cause for them.



MISSIONARY INCIDENTS.

BY J. N.

IN the summer of 1863, I was laboring in what was then known as the Hull conference, England, as traveling Elder. One day a sister by the name of Salmon called upon me in great distress of mind, informing me that her husband had burst a blood vessel and was bleeding to death. The aid of the surgeon had been called, but she desired that the Elders of the Church should administer to him.

It happened that Brother Salmon, whose employment was that of drayman, had been lifting a very heavy weight, causing the breaking of the blood vessel.

Brother Robert Williams, at that time president of the Hull branch, a very zealous and faithful Elder, and myself at once repaired to Brother Salmon's house and found him in a deplorable plight, he had bled so profusely that his face already wore the white and waxy appearance of death.

We administered to him the ordinance for the healing of the sick, I anointing him with oil and Brother Williams performing the confirmatory part of the ordinance. The effect appeared to be instantaneous, as the bleeding stopped at once, and Brother Salmon rejoiced. He continued weak for a few days, but on the following Sunday or the Sunday following that, I do not exactly remember which, he attended meeting, stood up in the congregation and praised the Lord for His goodness in healing him.

Some time after this I left the Hull conference by appointment of President George Q. Cannon, for another field of labor. About a year afterwards I visited Hull to attend a conference meeting. The congregations in the morning and afternoon were somewhat small, so after supper, between the afternoon and evening meetings, I left the other brethren and went to the market square, for the purpose of preaching in the open air. Stationing myself by the side of a monument I read, in a loud tone, the hymn on the 9th page of the book, beginning: "The time is nigh, that happy time." I took this plan on account of not being a superior singer. After praying I found that enough people had gathered to form the beginning of a congregation.

I then preached the gospel, the people gathering around until quite a large crowd had assembled. Thinking that it was past the hour for the conference meeting in Temperance hall, I stopped and told the people about the conference. I invited them to attend, saying "all those who desire to do so will please follow me," and away I went, followed by quite a number. When we went up stairs, making some noise on the wooden steps, and entered the hall we attracted the attention of the people inside, and President Brigham Young, Jun., remarked afterwards in an amused manner, that he did not know but a mob was coming in.

One of the Elders who spoke treated upon the spiritual gifts of the gospel, testifying that they had been restored. After meeting some of the strangers remained awhile to make some inquiries. One of them, an intelligent-looking man, said he could scarcely believe that the gifts existed now as anciently, and asked if I had ever witnessed any manifestation of that kind myself. Brother Salmon being in the meeting I informed him about his case. I told him I would call Brother Salmon over and he could hear his testimony if he wished. But he replied, "It is not necessary as I believe." He was greatly surprised and appeared to be convinced that the Latter-day Saints had the pure gospel of

Christ, but, so far as I know, he failed to act upon the good impressions he received.

THE ORIGIN OF THE NAMES OF STATES.

THERE is much that is interesting in the study of the origin of the names of the States of the Union, as they are derived from a variety of sources. To begin in the geographical order, we first have:

Maine, which takes its name from the province of Maine, in France, and was so called in compliment to the queen of Charles I., Henrietta, its owner.

New Hampshire—first called Laconia—from Hampshire, England.

Vermont, from the Green Mountains (in French, *vert mont*).

Rhode Island gets its name from the fancied resemblance of the island to that of Rhodes in the ancient Levant.

Connecticut's name was Mohegan, spelled originally, "Quon-eh-ta-cut," signifying "a long river."

New York was so named as a compliment to the Duke of York, whose brother, Charles II., ceded him that territory.

New Jersey was named by one of its original proprietors, Sir George Cartaret, after the Island of Jersey, in the British Channel, of which he was governor.

Pennsylvania, as is generally known, takes its name from William Penn, the "sylvania" meaning woods.

Delaware derives its name from Thomas West, Lord de la Ware, governor of Virginia.

Maryland receives its name from the queen of Charles I., Henrietta Maria.

Virginia gets its name from Queen Elizabeth, the unmarried or virgin queen.

The Carolinas were named in honor of Charles I.

Florida gets its name from Jacques de flores, or "feast of the flowers."

Alabama comes from a Greek word signifying "the land of rest."

Louisiana—named in honor of Louis XIV.

Mississippi derives its name from that of the great river, which is, in the Natchez tongue, "the father of the waters."

Arkansas is derived from the Indian word *kansas*, "smoky water," with the French prefix of *ark*, "a bow."

Tennessee is an Indian name, meaning "the river with the big bend."

Kentucky—an Indian name—"kain-tuck-ee," signifying "at the head of the river."

Ohio—Shawnee name for "beautiful river."

Michigan's name was derived from the lake, the Indian name for a fish-weir or trap, which the shape of the lake suggested.

Indiana's name is derived from that of the Indians.

Illinois' name is derived from the Indian word "Illinois," meaning "men."

Wisconsin's name is said to be the Indian for a wild, rushing channel.

Missouri is also an Indian name for muddy, having reference to the muddiness of the Missouri river.

Kansas—the Indian name for smoky water.

The derivation of the names of Nebraska and Nevada are unknown.

Iowa signifies, in the Indian language, "the drowsy ones," and Minnesota "the cloudy waters."

JOTTINGS BY A YOUNG
MISSIONARY.

BY STREBEN.

(Continued from page 311.)

WHILE in the city of Bremen, I visited, out of curiosity, one of the largest churches in the place, the presiding teacher of which was termed a "Free-Thinker." His audience was large, intelligent-looking and aristocratic, and he was a man who could find access to all classes of society, yet he was a teacher of infidelity. His manner of address being pleasing, he attracted the multitudes, and, his language being nice and his doctrines when viewed on the surface quite logical, people believed him. The sermon he preached when I was present at his meeting was calculated to disprove the truth of the Bible. To substantiate his assertion that the holy scriptures are not exactly what they purport to be, he read a few verses from the last chapter of the fifth book of Moses (Deuteronomy) where an account of Moses' death and burial is to be found. "Now," said the learned(?) divine, "how could Moses write such an account of himself? You know, my hearers, that a dead man does not write a record of himself. This is therefore one proof of the falsity of Bible statements."

If a man of intelligence, as this theologian was, can make such bare-faced assertions, and yet receive the applause and congratulations of the people, we can form an idea of the spiritual condition of the inhabitants of the city.

Bremen, one of the free cities of Germany, is situated on the Weser river, about fifty miles from its mouth. It contains a population of about one hundred and six thousand, and on account of its location on the water is an important commercial center. Railroads from all parts of the empire also form a junction here. It carries on an extensive trade with the United States, Africa, Australia and other parts of the world. The principal export of this place is cigars, there being in this city more manufacturers of this article than in any place of its size in the world. In fact, in almost every house and in every family of the middle and poorer classes there is at least one person to be found who is engaged in this business.

The city was founded by Charlemagne in the year 788, when he established a bishopric there. It gradually grew in importance until it joined the Hanseatic League, when it quickly took its place among the leading cities of the nation. It was several times attacked by the Swedes when they made their memorable march through the northern part of Germany, but the inhabitants succeeded in holding their own against the invaders.

The French also proved to be the enemies of the city, and were finally successful in bringing it under their dominion in the year 1810, but only three years elapsed before it was again free from the yoke of bondage under which it had groaned. In 1866, it united itself with the North German Confederation, and although it is still a part and portion of King William's dominions, it maintains its independence to a certain extent.

The city has a very neat and beautiful appearance, and the promenades which surround the old part of the city are especially fine. These are on the ground where the old stone wall stood, which was built as a protection for the city. The buildings, erected in the ancient style of architecture, are

very curious-looking; principal among them is the town-hall, which is really a gem of ancient architectural taste. Under this structure is a large cellar, which has become quite renowned for the excellence of the wine which it contains. It is even asserted that one barrel contains wine which was made in the year 1624.

On the open place in front of the town-hall is where the famous Bremen girl markets were formerly held. It was the custom in those days for all persons who desired female help, to attend these markets, which were always held on a certain day of the year, and there engage girls with whom they were suited, for the ensuing year. Those desiring to obtain situations, knowing also when these gatherings took place, dressed themselves out in their best, and endeavored to look as attractive as possible. When "*der Herr*," (the gentleman) had passed through the crowd of smiling damsels, and had made his selections, written contracts were generally prepared and signed by both parties. The master would then seal his promise by giving the maid a piece of money, and she would be conducted to her new home to become initiated into her labors.

After leaving Bremen I passed through the old cities Braunschweig and Halberstadt, which, with their quaint old buildings, were very interesting. One peculiarity of the construction of the houses in these cities is that they appear to be top-heavy, as each story from the ground to the roof is made to project about one foot or eighteen inches beyond the floor immediately beneath it. Thus the upper rooms of a dwelling sometimes project several feet beyond the ground floor. The only advantage to be gained by this arrangement that I could see, was that the stock, which generally occupied one end of the building, could find shelter under the eaves of the house, when turned out of their stalls.

In the latter city we formerly had a thriving little branch of the Church, but during the short time when there was no traveling Elder in that district, the president of the few Saints became disheartened and ceased to hold meetings. Thus the members became negligent of their duties, and having lost a portion of the Spirit of God, it was a hard matter to arouse them. Before my departure, however, they promised a reform.

Magdeburg, one of the most strongly fortified cities of Germany, also came under my notice. It is a beautiful city, and the inhabitants seem to be more refined and better educated than those of the two cities previously mentioned. Its fortifications are really excellent, the deep moats, strong embankments and massive walls seeming to form an impassable barrier to any invading army. These fortifications are carefully guarded day and night, either in times of war or peace.

In all of these places I labored to the best of my ability to introduce the gospel and to arouse the people to a true sense of their condition, but my endeavors availed but little. The people with whom I conversed acknowledged that they had lost all faith in their own doctrines and theologians; they also felt that a great and terrible crisis was approaching in the affairs of the world, yet they seemed to be afraid to even examine anything in the form of religion for fear that they might be again deceived, and as for leaving their native land to escape destruction, they did not think that they would be safer in America than in Germany. Many, however, would have received the gospel and emigrated to America in the hope of bettering their temporal condition, if someone would have

furnished them money, but the love of the gospel was not sufficiently strong to induce them to make any personal sacrifice.

(To be Continued.)

TOPICS OF THE TIMES.

BY THE EDITOR.

PERSECUTION.

(Continued.)

THE test acts, the enforcement of which has been attempted in so many countries, have their origin in the spirit of persecution for opinion's sake. The Act of Uniformity in the time of Elizabeth was a persecuting statute which, according to Macaulay, had the most pernicious consequences. The test act of the thirteenth year of Charles II., required not only that all magistrates should take the oath of allegiance and supremacy, but also provided that they must receive the communion according to the rites of the church of England before they could be elected magistrates. The act of the twenty-fifth year of Charles II., extended the same requirement to the holders of all public offices, civil or military. The latter test act moreover obliged every officer, as a condition precedent, to abjure all belief in the doctrine of transubstantiation. These stringent acts, though mitigated by parliament to a large degree by an "act of indemnity," passed every year to cure the intolerable inconveniences which their rigid enforcement would have entailed, were none the less pernicious in their aggregate effect. Civil disabilities imposed upon any class of citizens, simply because of their belief or want of belief, are not only indefensible in the forum of reason, but they commonly defeat the very objects at which they are aimed. That conformity which is produced by force is an unwilling, insincere, and false conformity. It makes discontented subjects, disaffected citizens, and unsafe members of the body politic. Says the historian, Macaulay, referring to the test acts of Great Britain:

"During thirty years, the contest went on in both houses of parliament, in every constituent body, in every social circle. It destroyed administrations, broke up parties, made all government in one part of the empire impossible, and at length brought us to the verge of civil war. Even when the struggle had terminated, the passions to which it had given birth, still continued to rage."

Still more forcible is the lesson to be drawn from the perpetually baffled attempt to enforce test acts and test oaths upon the unwilling people of Ireland. While an overwhelming majority of her people were Catholics, the bigotry of her rulers sought to force them by penal statutes into the suppression or the abandonment of their most sacred convictions. If they were loyal subjects when these unwise measures began, how much of loyalty might be expected to have remained after the cruelties and the terrors that attended their enforcement? They preferred their own faith to that of the church of England, yet the creed of a church which they abhorred was to be thrust down their throats. They preferred their own mode of worship; yet another and a foreign mode was to be forced upon them. It was said of Charlemagne,

that the pagans of his empire were, with more or less success, "dragooned into the Christian church."

Has it ever been recorded that Protestants were made out of Catholics by the massacres of Wexford and Drogheda? "The Irish Catholics," says Lecky, "were subject at first to a system of open plunder, and then to a long legal persecution which was designed to make them abandon their faith. All the paths of honor and wealth were monopolized by Protestants, while shackles of every description hampered the Catholics in all the relations of life. Yet these only clung the closer to their faith on account of the storms that assailed it. That very acute observer, Arthur Young, declared at the close of the penal laws, that the relative proportion of Catholics to Protestants had not been at all reduced—if anything rather the reverse—and that those who denied this admitted that, at the past rate of conversion, four thousand years would be required to make Ireland Protestant. * * * When every other northern nation abandoned Catholicism, the Irish still retained it out of antipathy to their oppressors."

If it were not for our compact organization, the policy now being pursued towards Utah would make an Ireland of our Territory. The Edmunds law is admirably adapted to breed a race of spies and informers, to array class against class, and to arouse the most embittered feelings among fellow citizens. Any man or woman who may entertain a dislike, whether with or without foundation, against a Latter-day Saint, by bearing false testimony can imperil his or her liberty and his or her property. There have been in past times officers of the law in this Territory who have been eager to get the testimony of such persons, and who would readily have availed themselves of the perjured statements of enemies against prominent Latter-day Saints. There may be officers here now of that kind. It is easy to imagine the condition of a society where such opportunities for wreaking private vengeance exist, especially when such private vengeance would run parallel with popular feeling.

Attempts have been made in the past to secure the testimony of domestics living in the houses of citizens against whom prosecutions were desired. There have been persons who have not had any scruples about questioning minor children for the purpose of spying into the private affairs of families.

It is by such means that the Catholics were harassed after the English revolution of 1688. A priest that solemnized mass was severely punished. Catholics who joined in mass and persisted in carrying out their religion were exposed to severe penalties. To array their friends against them and to cut them off from the sympathy of their kindred, it was enacted that when proved guilty of these acts of worship, their property should be taken from them and given to their nearest Protestant relative. Yet history has failed to record the conversion of any number of Catholics through these severe and oppressive measures. On the contrary, men, women and children, clung the more closely to their religion and valued it the more highly because of the sacrifice which they were called upon to make for it.

It is folly in the extreme for any one to imagine that the enactment of such harsh measures as those made law against Utah, and proposed as law, can have any effect in convincing the people of the alleged errors of their religion. History fails to record a single instance of the success of such measures, and it will be repeated in this Territory through the means now being used.

FIFTEEN MONTHS' EXPERIENCE.

BY NEWMAN BULKLEY.

I AM one of the members of the "Mormon Battalion" who served from the day of enlistment until the final discharge of that body of men. The history of the battalion's services has already been published, but I have thought a brief sketch of my individual experience from the time of my discharge until I rejoined my family, might be of interest, by way of showing some of the hardships I had to endure.

On the 16th day of July, 1847, I was mustered out of service in Los Angeles, Cal.

The next day I went to Workman's Ranch, where I stayed one week, and assisted to build a waterwheel, and on the 24th, started from Los Angeles for Salt Lake Valley.

My outfit consisted of one Spanish mare, one wild mule, one hundred pounds of flour, a few beans, one pair of pants, two half-worn hickory shirts, the coat with which I left home, one pair of shoes, one blanket, my musket and accoutrements, including some twenty-five rounds of cartridges.

I had not traveled to exceed ten miles, when my pack saddle turned under my mule's belly, and she broke loose from me and ran away. I expected that would be the last I would see of her; but, lucky for me, there chanced to be a Spanish boy near by, and I got him to bring her back, for which I paid him the last dollar I had.

I then passed on to Mr. Pecoe's ranch, where my companions had made arrangements for forty-four head of wild four-year-old steers, for which we were to pay four dollars per head, with the intention of driving them along for beef. But this proved a failure; we were unable to manage them, and after two days' trial, we were obliged to shoot them all down and jerk the beef. While trying to drive these critters, my riding animal became crippled, and in a few days gave out, and I had to leave her, which left me on foot, to travel and keep up with pack animals, which was very hard to do, as I had to wade or swim all the streams, which, some days, kept me wet from morning till night. However, I made the trip to Salt Lake, arriving there on the 16th day of October, 1847, after a journey of about fifteen hundred miles, having waded or swum all the streams in that distance, even wading the Truckee thirteen times in two days.

From the time of my enlistment up to that date I had traveled over five thousand miles on foot, and half of the time on my bare feet. But now comes the trying time.

I had eaten the last morsel of my provisions; I had no money, and there were no provisions for sale if I had been able to buy. My clothing was worn out, and I was exhausted, and one thousand miles from my family, with winter at hand. But a friend came along, Brother D. B. Huntington, and said: "I have not enough provisions to last me two weeks, but come along. I shall have more."

So I went and hauled wood for him two weeks, for which he gave me what I ate, and two buck-skins.

This partner then said if I would haul wood for him one week, his wife would make the buck-skins into pants for me, and I gladly accepted his offer, he furnishing my food for the time.

So three weeks had passed, and I had been able to live and had earned a pair of buck-skin pants. But where the next day's rations were to come from, I knew not.

Two weeks more passed, during which time I got my living as best I could. When some one would butcher a beef, I would go and get the lights, and such other offal as they would leave, and utilize them for food. Then Brother Stratton said he would give me what I would eat if I would help him two weeks. So I went to work for him, and while there, he having an Osnaburg tent, his wife made me two shirts and two pair of drawers from it; so I was supplied with clothing for the winter. I also chopped some wood for Sister Whitney, and she did my washing.

But what I was to do next was more than I could tell. However, I noticed the squaws going out south every day, and returning loaded with something. I soon found out that it was thistle roots, which they were digging for food for the winter. So I went out and dug a two-bushel sack full, and got a little beef from Elder Lorenzo Young, for a mare I had traded to him, and thus I lived along until New Year's day. Dr. Darwin Richardson then said he could give me what I would eat if I would come and work for him a few days. I agreed to it, and went to work for him at whipsawing with Brother Thomas Terry, and continued for eight weeks, for which I got what bread and beef I wanted to eat, and one pair of socks, and a razor strop. The bread was made of wheat ground in a steel mill just as it came from the States, grit and all together.

This brings me to the 1st of March, 1848, and now comes another trying time.

I had agreed with Brother Stratton to help him plant ten acres, if he would plow five for me. I had obtained seed enough to sow and plant my five acres, having one peck of wheat with which to sow half an acre, and corn and other seeds for the balance.

The time had come when the work was to be done, and I had not one day's rations to commence with. However, the nettles were up about three inches, so for food I resorted to them. I would get up very early and go and hunt the oxen, then go to the nettle bed, and gather my breakfast, stew the greens in salty water and then eat them. When dinner time came I went through the same operation. Sometimes I obtained a little butter from some good sister to grease my greens with. Brother Stratton's folks were living on allowance, but sometimes they would have a small piece of bread left, which Sister S. would hand to me, for which kindness I feel to say, "God bless her!"

I remember getting a pint basin full of flour. This and what Sister Stratton gave me, which would not exceed five pounds, was all the bread I ate from the 1st of March to the 1st of August. Still, I managed to live, and got in my five acres, making also my portion of fence and water ditches. But being unaccustomed to watering, we worked at great disadvantage.

Next came along the crickets, and ate up two acres of my crop.

I had cut four tons of hay, and stacked it in good order. I had also cut and threshed my wheat, and had four bushels. All this time I was expecting my family would come, but when the mail arrived, it brought me no word, so I was left in doubt whether my family would come or not.

I had left my wife and child, when I enlisted, encamped in a wagon by the roadside in company with my aged parents—partially helpless through my father having lost his right arm, and I knew but little of how they had fared in my absence. If they were not coming, there remained but one chance for me to get them: that was, to go to them with the teams that

were going to meet President Young's company. I accordingly started back, and drove two yoke of oxen with wagon for Brother Stratton, leaving all I had with him.

The first company I met was acquainted with my wife, and said she was not coming, so I traded my hay for thirty pounds of flour to enable me to prosecute my journey to Kanesville, on the Missouri.

We found President Young's company at the upper crossing of the Sweet Water, and the borrowed teams which had brought his company that far, and which were to be replaced by those sent from the valley, had started back. So my prospects for getting home looked rather discouraging.

There were four of the battalion boys who wanted to go to their families, and we found two young men by the name of Haws, who wanted to go back, but they had only one yoke of oxen to a wagon, and were afraid to start without more animals. With a little persuasion, however, they started. There were seven of us together, and as the company returning to Winter Quarters had been gone two days, we had to travel alone. Cattle were dying daily with alkaline poison, and we did not feel safe with our yoke of oxen, for if one ox should die, we would have to leave the wagon. So, having an old mare along, we concluded it would be wise for three of us to pack our bedding on her back, and start on to overtake the other company, and get another yoke of oxen.

Accordingly Frederick Forney, Daniel Brown and I started with about three days' rations, traveled forty miles per day for three days, and found the company at the upper crossing of the Platte river. But the captain said he did not know us, and could not let us have any oxen. However, an old friend was on hand again, Richard Sessions, who had two yoke of oxen, and said we should have one.

Here we met the companies of Dr. Richards and A. M. Lyman, and lay by two days with them, after which we returned the distance of one day's drive, and met our party all right, so we were all together again. Here I got my provisions recruited; I had worked for E. Hanks at harvesting, and he got me some flour of the company. The Haws boys were also first-rate hunters, so we did not lack for meat.

Right here I must relate a circumstance that transpired. The next night after we rejoined our party brought us back to our old camp on the Platte, and we had to drive our cattle over the river to get feed. About dark, two of the boys went over to get them, when they discovered a horse with something on its back, and came back quite frightened, supposing it to be an Indian, watching to rob or kill us. Some were in favor of hitching up and starting on, but I told them that would be no use, for an Indian could travel five miles to our one; so we concluded to all load our guns, and go to bed with them by our sides. I slept soundly till day-break, and on going over, found a horse with a saddle and bridle on it. The horse proved to belong to one of the battalion boys who was with Goodyear, a mountaineer, who was driving a band of horses east, and who was traveling with the company that was ahead of us.

The next day we traveled to Deer Creek, where the company had agreed to wait for us, but they had failed to do so; however, we overtook them three days subsequently about fifty miles from Laramie.

Here I went to driving team, for the company was short of hands. I drove the wagon on which Mr. Goodyear hauled his meat. His men lived on meat entirely; some days there would be two or three thousand pounds of meat on the wagon. So we passed on without anything of note transpiring until one

morning, about twenty-five head of our cattle were missing. The men of the company had got into a hurry to reach home, and were not very particular about the cattle, for they mostly belonged to other folks. The captain made an effort to get them, but did not succeed, and I thought it was too bad to leave them, knowing that they were cattle that had been loaned to President Young, and he had agreed to return them to the owners. I therefore made an effort to induce the boy to go and hunt them, and succeeded in finding them in about two hours. After that all passed along well until we reached Winter Quarters, where a little circumstance transpired, which I will relate:

The banks of the Missouri river are quicksand, so that if an animal were to stand in the water long enough to drink, it would find it very difficult to get out. Some careless teamsters allowed their oxen to take their own course, and soon there were several head missing being mired in the quicksand and, without help, likely to perish, as the water was very cold, for it was then the 16th of October. These cattle belonged to poor brethren, who were depending upon them to come to the valley the next spring, and I could not bear the thought of their drowning. I thought I could save them by taking them by the horns, and making them flounce about, but I found I was mistaken; so, in order to get them loose, I was obliged to get down and dig their feet loose, and the water was so deep that it ran over my neck. But I succeeded in getting them out, dried myself, went to bed and had a good night's rest.

The next morning I crossed the river, and that evening met my wife, child, father and mother, whom I had not seen for two years and three months. But there I was, dirty and ragged; not a shirt to put on; wearing the same old coat with which I left home, and the buck-skin pants that I got in the Valley (or what there was left of them), and some pieces of the Osanaburg shirts: no house or home, and my wife working out for her living.

Thus ended my fifteen months' experience.

Space will not admit of my saying anything now of my labors, which commenced the very next day, to provide for my family, by hewing timber to build houses, cutting down trees in snow waist-deep and chopping them into cordwood at thirty-one cents per cord, shingling houses when I almost froze stiff at my work, etc., during the whole of that most severe winter which followed, when with all my hard work, I scarcely earned on an average fifty cents per day. Nor can I dwell upon my succeeding misfortunes before I earned an outfit and made my way to the Valley. Suffice it to say, I had a rough experience, but I thank God for the lessons it taught me, and that my faith is still strong in His work.

I ENVY no quality of the mind or intellect in others; not genius, power, wit, or fancy; but, if I could choose what would be most delightful, and I believe most useful to me, I should prefer a firm religious belief to every other blessing; for it makes life a discipline of goodness, creates new hopes when all earthly hopes vanish, and throws over the decay, the destruction of existence—the most gorgeous of all lights—awakens life even in death, and from corruption and decay calls up beauty and divinity; makes an instrument of torture and of shame the ladder of ascent to paradise; and, far above all combinations of earthly hopes, call up the most delightful visions of palms and amaranths, the gardens of the blest, the security of everlasting joys.

A PRECIOUS JEWEL.

WORDS BY E. R. SNOW.

MUSIC BY ELLA BARKER, NINE YEARS OLD.



Of all the golden treasures
Which kings and princes boast,
This single lovely jewel
Is worth, by far, the most.
Inward as well as outward,
This jewel must be hung;
And when the lips are open,
Should ornament the tongue.
No one should be without it,
Either on land or sea;

But keep it ever with you
Wherever you may be.
If children learn to value
This jewel when they're small,
They're pretty sure to prize it
When they are large and tall.
Its name—can no one guess it—
This prize for age and youth?
I'll tell you: can you speak it?
It is not hard—'tis Truth.

A LITTLE SONG.

When little hands are clean and white,
And little faces sweet and bright,
The little hearts are glad and light.
When little eyes have learned to read
What little minds should early heed,
How fast will spring truth's precious seed!
When little lips speak words of praise,
And little feet tread wisdom's ways,
How good and happy are the days!
Life is made up of little things,
The flower that blooms, the bird that sings,
And every hour has angel-wings.

DAYBREAK.

A wind came up out of the sea,
And said, "O mists make room for me."
It hailed the ships, and cried, "Sail on,
Ye mariners, the night is gone."
And hurried landward far away,
Crying, "Awake! it is the day."
It said unto the forest, "Shout!
Hang all your leafy banners out!"
It touched the wood-bird's folding wing,
And said, "O bird, awake and sing."
And o'er the farms, "O chanticleer,
Your clarion blow, the day is near."
It whispered to the fields of corn,
"Bow down, and hail the coming morn."
It shouted through the belfry-tower,
"Awake, O bell! proclaim the hour."
It crossed the churchyard with a sigh,
And said, "Not yet! in quiet lie."

ENIGMA.

I'm found in land, I'm found in sea,
In this you'll all with me agree;
I'm left on rocks when tide is high,
And there I'm seen when I am dry;
I'm used by all of you at mess;
My name I'll leave for you to guess.

THE answer to the Enigma published in No. 19 is, CAT, RAT, BAT, EAT, FAT, SAT, HAT. We have received no correct solutions.

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